

# The South India Churchman

The Magazine of the Church of South India



Dr. Mrs. R. M. SOMASEKHAR  
*Secretary of the Church of South India*

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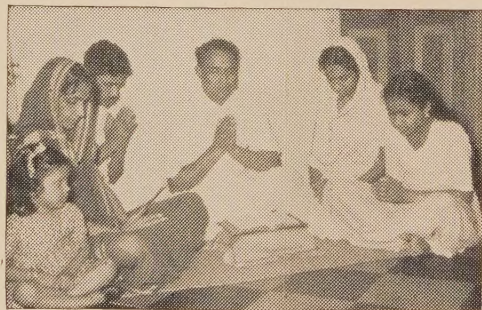
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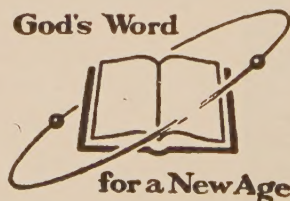
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# The Minister of Healing

(A sermon preached at St. George's Church, Hyderabad, on 25th September, 1966, at the united Communion service of the Biennial Conference of the Christian Medical Association of India.)

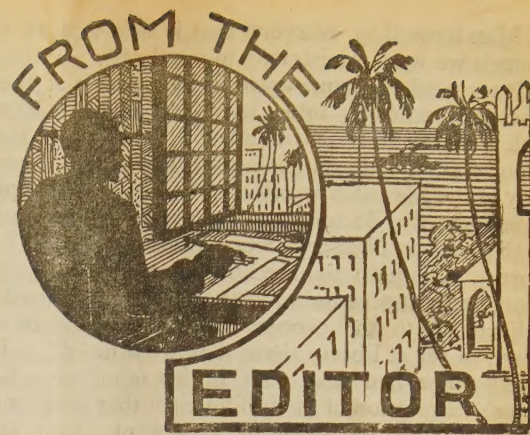
*'Silver and gold have I none but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.'*  
Acts 3:6.

These words are taken from the first story of the ministry of healing in the Christian Church after Pentecost, a story recorded by one of the first Christian doctors. What has it to teach us?

Firstly, it reminds us that the ministry of healing has been an integral part of the work of the Church from the beginning. Peter and John were on their way to the Temple to pray and preach, activities which all recognise to be essential to the work of the Church, but the Spirit of Christ would not allow them, even for those holy tasks, to pass by the helpless cripple on the wayside without stretching out the hand of healing. Our Lord in his parable of the Good Samaritan exposed the hollowness of a religion that permits its priests and workers to pass by on the other side when men lie bruised and wounded on the road of life, and the Church is no Church of Christ at all unless its ministry is a ministry of both prayer and healing. 'What God hath joined together, let no man put asunder.'

Secondly, the story reminds us that our capacity to carry on a Christian ministry of help and healing does not depend on silver and gold. By God's grace there are some Christian hospitals that are well-provided with funds, but the majority of our inns of healing are relatively small institutions, scattered about in little country towns and villages, struggling to maintain themselves on the most slender financial resources, sometimes so precarious that those in charge are at their wits' end to find the money for the monthly bills. Peter's cry, 'Silver and gold have I none', too often finds an echo among us today, and we easily overlook the glorious fact that the apostolic cry was not a cry of frustration, but of the faith that 'laughs at impossibilities'. Christian Medical Service is something that cannot be reckoned in the material terms of silver and gold. We may build the most costly and up-to-date hospital wards, possess the finest laboratory and operating theatres, acquire the latest instruments and the most efficient apparatus, engage the most highly trained nurses and the most skilful physicians and surgeons, and when we have done everything that money can do, it may still happen that the Lord will come to the grand gateway, gaze through it at the wonderful pile of buildings, read the great signboard, 'Christian Hospital', and then turn sorrowfully away, saying 'I do not know you'. The Lord does not look on the magnificence of the buildings, the Lord looks on the spirit of the Hospital. The Lord does not look on the list of degrees after the doctor's names, or even upon the stripes on the caps of the nurses—the Lord looks upon the heart.

Thirdly, then, this story teaches that the distinctive and supreme contributions of the Christian ministry of healing are gifts of the spirit, things from within and things from above. 'Silver and gold have I none but such as I have give I thee.' Dr. E. F. Cattell, at the beginning of his great booklet on *The Self-giving Missionary*, has a fine exposition of this story in which he points out that truly Christian service consists of more than hand-outs of cash (or medicine) and that the grasp of Peter's outstretched hand was the outward sign of the giving of



himself. The hand of self-giving is the hand of power. The hands of the truly consecrated Christian medical worker are among the most wonderful hands in the world: willing hands, busy hands, ready hands, skilful hands, gentle and comforting hands, loving and healing hands. At a recent memorial meeting to a greatly honoured missionary doctor, tribute was paid to the surgical skill of his hands, which was great, but it was told again and again how he would lift up and carry in his own arms some accident case from the road side or patient seeking admission. The hand was not enough, he must needs enfold them and comfort them with the arms of a full compassion, with self-giving of his whole personality. 'Such as I have give I thee.'

One Christian contribution to the ministry of healing should undoubtedly be this special quality of self-giving. There are many medical workers of other faiths who give themselves and do not count the cost. Our Lord himself asked, 'What do ye more than others?' Christian medical worker must certainly give both the gifts of his professional training and the inward gifts of heart and soul, but he must go further, if he would make the distinctive Christian contribution. He must go into regions where the non-Christian holds back. He must not only give, but believe. 'Such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk. The name of Jesus Christ of Nazareth'—the power not ourselves that makes for healing—it is to minister that gift from above that the truly Christian medical worker adds his own gifts of professional skill and self-dedication. He ministers to the sick, but not alone. One greater than he is with him, a greater wisdom than his own is at his call, the power of the Most High overshadows him, and he works the work of his Master, whose name is Jesus Christ of Nazareth.

To Paul Jesus was ever the Risen and Glorified Lord who appeared to him on the way to Damascus. Peter, in his first sermon after Pentecost, speaks of him as 'Jesus of Nazareth, a man', and he could never forget the comrade of the Nazareth road, and of many another road, that blessed Son of Man, bone of our bone and flesh of our flesh, who hungered and thirsted, was wearied and tempted, and who so identified himself with the ills and sorrows of humanity that when he was in Peter's house they brought to him all that were sick, and it was written of him, 'He took our infirmities and bore our diseases'. Peter saw the lame man through the eyes of Jesus of Nazareth, an overwhelming sympathy flooded his heart, and he knew that he must stretch out his hand and help as the Lord might use him, the Lord working with him. We too are called to become one with that boundless sympathy of Jesus of Nazareth, that whatever we do may be so truly done in his name that it may seem that Jesus of Nazareth himself is passing by. Indeed we are called to more than this, even to see the Son



of Man himself in everyone that is sick and to minister as though we were ministering to our Lord.

Peter used the name again in his address at the house of Cornelius, when he told 'how God anointed Jesus of Nazareth with the Holy Spirit and with power, and how he went about doing good and healing.' We are thus reminded not only of the Man of Nazareth but of the Nazareth programme. It is Luke the doctor who has preserved for us the details of that visit to Nazareth, when Jesus applied to himself the words, 'He hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' Luke must surely have had that visit in his mind when he recorded Peter's description of the fulfilment of that programme: 'God anointed Jesus of Nazareth who went about doing good.' Our ministry in the name of Jesus involves our identification not only with his sympathy for the suffering but also with his programme of action to relieve it. Peter long remembered the first confrontation with disease in the Synagogue at Capernaum at the opening of our Lord's ministry. 'Jesus of Nazareth', came the challenge, 'what have we to do with thee? Art thou come to destroy us? I know thee who thou art, the Holy One of God.' So at the very beginning of his ministry Disease threw down its challenge in a momentous confrontation. The Carpenter of Nazareth neither fled, nor faltered. Neither did he compromise. With a boldness and purpose must have amazed the audience, Jesus of Nazareth met the challenge of disease, accepted the challenge and won. Peter remember this, when the same confrontation came to him at the Beautiful Gate of the Temple at the close of his own leadership of the Church? There was no loud cry of defiance, only the mute challenge of the lame man's eyes as he lay helpless at the gate of the Temple, representative of all the sick and suffering ones of the world. It would have been easy for Peter to pass on, with the excuse that the man was too lame to cure, but the lame man's eyes were fastened on him, and they were like the eyes

of his Lord on that dark betrayal night. He could not refuse the challenge. 'In the name of Jesus Christ of Nazareth, rise up and walk', he cried and victory came to him as it came to his Lord. With Peter the Christian Church must take its stand upon the Nazareth programme to fight ceaselessly against disease until the campaign is won.

The power from on high never fails the one who sincerely and without reserve places himself under its control, though the victory may not be spectacular as in the case of the lame man. The greatest victories of the Name are often the unseen ones where through the co-operation of the consecrated medical worker the peace of Christ triumphs in the midst of pain. Peter knew that the name 'Jesus of Nazareth' had been written in three languages, for all to see, over the Cross, and that fact had made it the name that is above every name. The mocking inscription that read 'Jesus of Nazareth, King' in reality proclaimed in time and for eternity the Lordship of Jesus of Nazareth over the powers of darkness and disease, of sin and Satan. In that He himself has suffered He is able to succour every sufferer brought to our gates. For the Christian medical worker the ministry of healing means ministering the power of the Cross, but he cannot minister it unless, like Peter, he knows it in his own experience and with a full committal to the carrying of the Cross himself, allows that power to work in him and through him. 'Who do men say that I am?' asked Jesus of Nazareth at Caesarea Philippi. 'Thou art the Christ', said Peter. At the Beautiful Gate he renewed that great confession: 'In the name of Jesus Christ of Nazareth, rise up and walk.' In that little word 'Christ' lies the power of our ministry of healing. Our every act of service must be an act of faith, a confession and manifestation of the Name. If the spirit and power of Christ our Saviour overflow from our own hearts and works there will always be those who will rise up and walk in the Name of Jesus Christ of Nazareth, some to leap like a hart on the roads of this land, and many whose feet have become like hind's feet on the ways that are unseen and eternal, the high-roads of the Spirit that lead to everlasting life.

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## Making Men Whole

*(A paper submitted to the C.M.A.I. Conference by DR. E. F. PATON, TIRUPATTUR)*

Now that the Indian Government is taking the responsibility for the health and the care of the sick, what is the place of Christian Medical Missionary work? That is the question we are often faced with. And unless the Christian Hospitals or Clinics have something to offer which the Government is not able to supply it is a very legitimate question.

That is why I want to emphasise that Christian Healing in the full sense is something far more than the patching up of diseased bodies or the relieving of peoples' aches and pains. When Jesus spoke of making men whole, it was something far more than the miraculous healing of some disease or bodily disability; it was a healing that affected not only the body but also the mind and the spirit. It is an acknowledged fact that more than half of the so-called organic diseases (such as peptic ulcer) are due to a disharmony in the personality which has upset the normal nervous control of the organ concerned and weakened the healthy defences so that bacteria or other disease processes are able to enter in. No doubt by medicine or by operation or both combined a temporary repair may be affected, but

unless the primary cause which is the disharmony (the anxiety or strain) in the person has been dealt with, the condition is very likely to recur or some worse trouble take its place. Careful doctors are recognising this fact and so they sometimes refer the patient to a psychiatrist or psychoanalyst, but at times their suggested remedies are worse than the disease.

Unfortunately the relation between patient and doctor has become more and more impersonal. The doctor in his desire for scientific accuracy sends for the laboratory technician to make a number of physical tests, reports of which are duly recorded and filed, all showing how the human physical machine is working. The doctor no doubt still does a bit of personal clinical work which again is almost entirely physical with perhaps an X-Ray to complete the picture. But how far does the average doctor learn of the mental, emotional and spiritual conflicts which have been going on in the patient or the disharmony in his family life or in his daily work which very probably have been the root cause of his present bodily troubles, or nervous imbalance, for which he is seeking help? But the doctor having



discovered some physical or pathological defect immediately rushes to prescribe some injections or an array of tablets, operation or physiotherapy to remedy the defect he has noted. Does he ever stop to think whether some spiritual therapy might not be the right course or that some mental burden might have to be removed? Or as a Christian believing in Christ's will to heal does he ever pray for guidance as to the appropriate approach for healing in the case of this particular patient about whom God knows infinitely more than the cleverest doctor can know? Most important of all does he show that thoughtful sympathy and caring that the patient and his friends are looking for, and has he himself found the assurance of God's power to overcome the troubles in his own life?

But how is all this possible in the hurry-burry of the doctor's life with perhaps fifty or more patients waiting to see him? Perhaps we doctors might take a lesson from Express bus conductors; they will take only the number of passengers for whom they have seats; and doctors have to be equally cruel in taking only the number of patients for whom they can give a reasonable set time and strength. The thoughtful doctor will quickly take a look round his out-patients and note the one or two who are in real distress and need his immediate attention, he must see them first; and then taking into his waiting room his prescribed number, he can dismiss the rest telling them of a more convenient time to come.

If the doctor reckons that in order to have some proper understanding of the body, mind and spirit troubles of a patient he will need on an average say 10 minutes for consultation, then in a four hour out-patient clinic he can only see 24 patients, the rest he can send away to come on some other day. That will not unduly waste their time and they can be assured that they will get careful and adequate attention when they come. Those who only come for some tablets or a bottle of cough mixture or the like can go to the Government Hospital where the doctor giving perhaps only  $\frac{1}{2}$  minute to each patient may be able to see 300 patients in a morning in a routine way. That will enable patients to know that in the Christian Hospital they get an altogether different kind of treatment and help than what they get in the Government Hospital. Some may not like that way of personal interrogation; well, the Government Hospital is open for them; but many will appreciate the care and thought given by the Christian doctor and find that their mental and spiritual problems are also being healed as well as their bodily troubles. The Christian doctor too will have to be different and to have himself a real experience of being made whole by Christ, as well as some additional psychological and Bible training.

The same principles apply even more specially with regard to In-patients. Lately I was talking to an eminent Christian doctor from E. Africa, and when I told him that at Tirupattur we had an ashram hospital of 70 beds, he at once remarked that it would be better to have only half that number. That is true, it is in the small hospital that we can get close personal relations with our patients, and though the smaller hospital cannot be expected to have all the specialities and conveniences, the Christian Hospital will have a very important speciality of its own, by bringing the healing power of Christ to the whole personality of the patient. There need be no spirit of rivalry between the Christian hospital and the large Government Hospitals, and those who do not wish to have any Christian teaching or personality ministration can go to the Government hospitals; there must be no compulsion.

It is very important that in the Christian hospital there should be a really devoted and understanding Chaplain who will work in full co-operation with the doctors, and to whom the doctors will be free to appeal for special help and for prayer backing. The nurses and other para-medical

workers in the Christian hospital should also be chosen because of their real spiritual experience, and they should be able to work in a spirit of fellowship as a team with the whole staff; this is not easy of attainment, and calls for much humble prayer.

The above suggestions imply a complete re-orientation of the method and aim of Christian Hospitals. It also implies a big change in the teaching in Christian Medical Colleges. These have so far concentrated on the scientific aspects of medical treatment and of course Christian doctors must be thoroughly efficient scientifically, but not to the almost complete exclusion of the mental, emotional and spiritual approach to the whole person as at present.

This attempt to reach the deep causative disharmony in the life and personality and relationships of the patient should be the primary aim of making men whole in the Christian sense, for that is what will give the peace and joy and love which conduce to all true healing and health of the body. Please do not think that I mean that all medicines and operations will be unnecessary, not at all, but far less will be necessary, and the effect will be more rapid and more lasting. Also please do not misunderstand me to mean that we must first convert and make all our patients Christians. No, our aim is to make them whole and well, but that will often come through their getting a new faith in God, and His love and healing power, and it may lead to their deciding to follow Christ, but that is the work of the Holy Spirit, not ours. However as Christians we cannot omit to tell them about Christ for he is the one who stimulates faith in us and in them.

In order to produce Christian doctors who can minister to the whole person a completely new type of medical course must be instituted in at least one of our two Christian medical colleges. In addition to the subjects required for the regular M. B. Course there will be required a course in Christian Psychology and Bible instruction such as will enable students to diagnose where a patient is mentally and emotionally frustrated and then to show him the remedy for his disharmony which is a cause of his bodily disease. It may often mean that he has to help the patient to come to terms of peace and understanding in his relationships with his family members and others with whom he has to do, and also to adjust himself to the difficult circumstances in which he may be placed. This means that the doctor has to open to the patient the fact that God loves him and that He is ever willing and able to heal him and do that which is for his highest good if the patient will fully trust Him and accept God's loving will for him. Just as the doctor's business is to put the patient into the best physical position for healing, he must also seek to bring him to the best mental and spiritual attitude and remove the obstacles (often unknown to the patient himself) which are hindering God's healing work. That is, the student and the doctor must have that capacity of *discernment* (which every true Christian should have) which will enable him to reach the total personality of his patient as far as that is possible in any particular case. This is of course a religious problem which a Christian doctor should be capable of tackling, but it must be done out of real love for the sick one, and not with any ulterior motive of converting him to Christianity, though the Spirit may work to bring about that result, and both the doctor and the patient will rejoice if it be so.

If this teaching is to be instituted in our Christian Medical Colleges, it will mean that an extra year will have to be allotted for the course. It should also mean that during their additional year students should have the privilege of getting some months of experience in some of our Smaller Christian hospitals where this new doctor-patient relationship is being put into practice, or at least is seriously attempted; for this new spirit will be learned by contact with spiritually-minded doctors rather than by lectures. I trust that during



their medical course it will also reveal which students are truly being guided by the love of Christ, and not by the love for monetary gain. I should also strongly advise that as soon as a Christian student receives his first medical qualification he or she should immediately seek for work in a Christian hospital, preferably in a comparatively small one where he can have more intensive contacts with good Chris-

tian doctors; and after he has had some years experience of the work he will get to know what further training or post-graduate course will be most useful for him. I feel sure that the encouragement often given to students to go in for post-graduate courses immediately on getting the M.B. degree, puts a hindrance for a young doctor going into real Christian hospital work.

## Strong Medicine—and A Tonic

There have been a number of reports and comments from South India in the last year or two which have combined to give a rather sombre if not depressing picture. First there was the Report of the Commission on Integration and Joint Action, issued for the Synod of 1964 over the signatures of the then Moderator, Deputy Moderator, two other Bishops (one a former Moderator) and three distinguished laymen (including the present Treasurer of Synod and a previous Secretary of Synod). This Report—*Renewal and Advance* (8s. 6d. plus postage) copies of which are still available from 6 Salisbury Square—presented a fairly detailed account of the whole church, diocese by diocese, made many critical observations and 171 positive Recommendations. It has been described in terms such as 'frank' and 'courageous' rather than 'encouraging' or 'inspiring' and comments from this country noted with cautious approval the uncompromising mood of self-examination which appeared to dominate the leaders of the CSI.

Then came Dr. S. P. Raju's statistical survey, the opening stages of which were reviewed in the NEWS SHEET a year ago. His classification of five dioceses as being 'virtually static' and six more as in a state of 'slow decline' was most unwelcome, as were also most of the other figures and deductions he has produced. As far as we are aware, however, Dr. Raju has not been publicly challenged either concerning his basic statistics or as to the conclusions he has drawn from them. In fact at the Synod in Kottayam in January last when he developed his thesis still further, and referred in outspoken terms to 'a crisis in the church' arising from an overall decrease in numbers—relative to the general population growth—and a widespread failure of evangelistic effort, there was apparently no attempt to refute his statements or to minimise their seriousness.

The sad tale was carried a stage further by the pungent comments of Mr. Rajaiah D. Paul on the failure of the 1966 Synod to record any perceptible advance towards the implementation of the resolutions adopted by its 1964 session. In an article in the April number of *The South India Churchman*, Mr. Paul enumerates in detail the five reports and statements which he says were 'prescribed and expected' under Resolution S. 64-9. He alleges that the only one of these to be attempted, that of the Synod Board of Mission and Evangelism, failed to meet the specific requirements of the Resolution.

The opinions and criticisms of Dr. Raju and Mr. Paul are those of two individuals; but it is important to bear in mind that not only have these particular individuals laboured long in serving the CSI and taken great pains to gather the information and experience on which their views are based, but also that they have spoken and written with no other purpose than that of strengthening and deepening the inner life of their church, and with no other motive than that of affectionate loyalty and commitment to this 'Pilgrim Church' as an instrument of God's will. Much of what they have written and said has been critical, but far from destructively

so; they are both essentially forward-looking, and their attitude may be typified in the title Mr. Paul gave his article: 'To Prepare for the 1968 Synod.' We may therefore hope and expect that the strong medicine which they have been administering will soon have its intended effect as a wholesome tonic for the Church at all levels.

The apparent willingness of the CSI to accept such a strong dose of critical self-examination without a reaction of injured pride, excuses, and self-justifying disclaimers is something that many in this country will admire or perhaps envy. Yet it is important for all friends of the CSI, perhaps especially those who view it from afar, to preserve a sense of balance. It is perhaps inevitable and for their purpose necessary that the critics should concentrate upon the least satisfactory aspects of the total life of the CSI. To allow a gleam of approval anywhere might weaken their case or even give a loophole for complacency; yet they do admit that there is another side to the picture. On p. 52 of *Renewal and Advance* the need for a 'corrective' is noted, and the principle is quoted, 'What is normal is not news'. The depressing facts and figures are not the only ones—in a great number of places there are faithful people continuing the work and worship of the Church without attracting any particular attention. Even in the particular field of Evangelism, about which so many people seem to have an uneasy conscience, and which *Renewal and Advance* says is largely 'sporadic and for the most part ineffectual', there are many bright patches.

It so happens—whether by accident or by design is hard to say!—that the pages of *The South India Churchman* in recent months have recorded a fair number of evangelistic enterprises which have certainly not been ineffectual. We devote some little space to a digest of these items, in the hope that they may serve as a necessary and welcome 'Corrective' to the depressing aspects of *Renewal and Advance*, Dr. Raju's statistics, and Mr. R. D. Paul's reflections on the 1966 Synod.

**S.I.C. Jan. '66. Medak Diocese.** On 4 December 1965, at Nizampett, 94 people were baptized. 5 December, at Dichpalli, 8 former leprosy patients were baptized. 8 December, at Pangera, 51 baptisms after revival of 'the old congregation'. 9 December, at Anjuman Farm—a new congregation was baptized. 'On the same day, 48 baptisms at Manikbandaram.'

**S.I.C. Feb. '66. Madurai-Ramnad Diocese.** On the closing day of the Diocesan Convention 'Holy Communion was served to about 2,000 people'. An adult candidate was presented for baptism, Mr. A. Ramar, M.A., a Lecturer in Uthamapalayam College.

**S.I.C. March '66. Mysore Diocese, Bellary Area, Halvi Pastorate.** On the day of the Epiphany, 6 January 1966 'more than 100 people in Choody joined into the fold of Christ our Lord Jesus confessing Him as Saviour and Lord through Baptism.'



**S.I.C. April '66. Medak Diocese.** 'More Baptisms: Chintamaduka 177, Ramanpatla 50, Thangedupalli 152, Chettipalli 41, Yedullapalli 18, Ellutla 48, Tirumalpuram 57, Kazipalli 35, Dhanavaram 217.'

**Krishna—Godavari Diocese, Tiruvur Pastorate.**—On December 22nd 1965, the Bishop came and the clergy of the Pastorate joined him in baptising 222 persons.

**S.I.C. May '66. Medak Diocese.** 'On April 15, another congregation was added to the Pitlam Pastorate when 42 people were baptised at the village of Kajapuram.'

These reports may safely be left to speak for themselves ;

(With acknowledgments to the News Sheet of The C.S.I.Council in Great Britain.)

## Holding Services 'on request' in CSI Churches

The CSI Commission to the Madhya Kerala Diocese recommended that the seceders should be permitted to bury their dead in CSI Cemeteries and to hold their services in CSI Churches after CSI people have had their services. The CSI Synod Working Committee accepted this recommendation but added the important words 'on request'.

The Executive Committee of the M.K. Diocese did not feel justified in granting this permission. The reason given is that the granting of this permission would amount to a recognition of the claims of seceders to be the so-called Anglican Diocese of Travancore and Cochin. There the matter rests for the time.

(1) This important episode draws attention to a larger matter, namely that of giving permission to other bodies to hold services in our church buildings. For many years Syrian Orthodox and Mar Thoma congregations are holding such services. I have recently had a request from the I.E.L.C. to have services in one of our churches at Mysore. Requests have also been made by the Roman Catholics for use of our churches at Hubli. Sometimes these requests are made by the local priest, *achan* or pastor. Sometimes it is made to the local presbyter or pastorate committee, who sometimes refer the request to the Bishop or to the Executive Committee.

The correct way of receiving or granting such requests is to make them come through the head of the body whose congregation wish to use our church. It should also come from him to the head of the body whose church is requested to be used. This is important because although the congregation who wish to use the church may claim to be a congregation of the Mar Thoma or Syrian Orthodox Churches, it is a good thing the missionary Bishop of that Church should recognize such a congregation. It may be a mixed congregation, recognised by no Bishop, in which case it should be asked to organize itself as such so that we may always deal with responsible office-bearers should any difficulty arise between them and our own pastorate committees.

from each of five consecutive issues of *The South India Churchman* we have been able to quote examples not simply of evangelistic 'efforts' but—by the grace of God—of the positive results of such efforts. Of course only a few of the dioceses have been mentioned, and it is not suggested that events such as the above occur regularly in every area of every diocese—or indeed in any diocese. But at least we can take fresh heart at the abundant evidence that God the Holy Spirit is still powerfully active in the Church, and that He is able to use for His great purposes any man or woman who goes out to do the will of God in steadfast and humble faith with obedience.

(2) Sometimes dissident parties in the pastorate itself ask to have separate services. The correct reply is that they should: (a) send in their resignation from CSI; (b) form themselves into a separate body; and (c) then make their request. This reply has deterred even the most stout-hearted dissidents and brought them back in peace to the fold. Requests from other Church bodies like the Mar Thoma Church or the Lutherans should contain a paragraph offering to us *reciprocal use of their facilities*, present and future. We must try to borrow other peoples buildings as well as to lend our own!

(3) How does all this apply to the situation in Madhya Kerala? There is a long history of secession there: Catholics from Orthodox and *vice versa*, CMS from Syrian Orthodox, Mar Thoma from Orthodox, and more recently St. Thomas Evangelicals from Mar Thoma, not to mention the Salvation Army, Pentecostals and Brethren each from all. The secession of the Stephenites from CSI is the latest. I do not know how all these secessions have been dealt with in the past. That fortunately does not concern us because we now live in the Ecumenical Age when the past should warn us but not guide us. The CSI is a forerunner of the Ecumenical Age and a visible token that those whose ancestors have in the past seceded, and have been shut out of churches and barred from burial grounds on legalistic grounds are now united in one Church.

(4) This article closes with the hope that the CSI in the Madhya Kerala Diocese will be able to show a new and better way of dealing with their seceders. Perhaps they will, when the situation in the M.K. Diocese becomes more stable, and when the request for the use of our buildings can be made according to method suggested in the middle part of this article and not demanded by right.

N. C. SARGANT,  
Bishop in Mysore.



# A New Greek New Testament

HAROLD K. MOULTON

What a priceless possession would be the original of the Third Gospel in St. Luke's own hand, or the epistle to the Romans as Tertius actually took it down from St. Paul's dictation! We should have not only the satisfaction that goes with any original, but also the textual certainties of which the copyists have robbed us at many points. Did St. Luke, in what we now describe as chapter 24, verse 51 (he used no such divisions) really say 'and was carried up into heaven', or did he leave that over for the first chapter of Acts? Did St. Paul in Romans 5:1 assert that we *have* peace with God, or was it an exhortation, 'Let us have peace with God'?

We may never have our answers given to us in this first-hand manner, but the scholar in his patient way is ever trying to edge inch by inch back to a reasonable certainty of what the apostles first wrote.

No science can be more fascinating than that of the textual critic. He evaluates the thousands of Greek manuscripts and early translations that have come down to us in various forms, deciding which are the most reliable. He notes the peculiarities of scribes and makes allowance for them. He studies the styles of the original authors and decides what they are most likely to have written if the copyists disagree among themselves.

Every now and then he is helped by a sensational discovery. The German scholar, Tischendorf, goes to the monastery of St. Catherine on Mount Sinai in the middle of last century and rescues from the waste-paper basket a manuscript written right back in the fourth century which proves to be one of the finest copies of the Greek Bible in existence. After spending seventy years in Russia, it is now in the British Museum.

This is not the only find from a rubbish heap. The Egyptians had too much reverence for any written document ever to burn it. They buried it in their dry sand, and thousands of such documents have survived until today, including many portions of the New Testament. A bundle of these *papyri* (so called because written on papyrus paper) was acquired by Mr. Chester Beatty in 1930-1. They were written in the early third century. Other bundles have been acquired by a Swiss, M. Martin Bodmer, within the last ten years. Some of these go back to A.D. 200. One of the most exciting discoveries consists of a single sheet embodying a few verses of St. John's Gospel, written probably at the beginning of the second century. This is a knock-out blow to those who argue that this gospel was not written till much later.

This story is literally endless. Who knows what still remains to be unearthed and studied? And the responsibility that this lays upon editors and translators is immense. We can be thankful that no manuscript variations affect the Christian faith. Not more than two per cent affect the actual text. But we aim at perfection, and every new discovery, every new scholarly evaluation, affects the printed text on which students and the general reader rely.

This means that there is no end to the careful re-editing and reprinting of our New Testament in all languages, but particularly in its original Greek on which all translations depend. Most readers will use it in translation, but the student, the translator and the preacher will want it as it was first written.

We have had many fine editions of the Greek Testament. In 1881 Westcott and Hort published what has been described by an American scholar, B. M. Metzger, as 'the most noteworthy critical edition of the Greek Testament

ever produced by British scholarship'. In 1898 the German, Eberhard Nestle, published the first edition of his Greek Testament. This, constantly revised to a greater or lesser extent, is now in its 25th edition. In 1904 the British and Foreign Bible Society published its own edition of Nestle, and a second edition followed in 1958. All these Greek Testaments are in regular use, especially by students, to whom the B.F.B.S. presents copies of its own edition.

The need for a new edition, full, up-to-date, with additional helps for its readers, has continued, however, to be felt, and in 1954 the American Bible Society initiated a project which has just borne fruit. The project was joined successively by the National Bible Society of Scotland, the Württemberg Bible Society, the Netherlands Bible Society and the British and Foreign Bible Society, so that the final result is a joint publication such as has never been produced before.

If this new edition was to be worth producing, it obviously had to be edited by the best scholars available, and a fine team was collected. In alphabetical order as their names appear on the title page they are:

Dr. Kurt Aland of the University of Münster, Westphalia, where he is Director of an Institute which is producing the most comprehensive list of Greek manuscripts ever made. He is also the present editor of the *Nestle Greek Testament*;

Principal Matthew Black of St. Mary's College, St. Andrews, the Editor of *New Testament Studies*, Fellow of the British Academy, and author of a definitive book on the influence of Aramaic in the New Testament;

Dr. Bruce M. Metzger of Princeton Theological Seminary, who has written a great deal on textual matters, in particular a volume entitled *The text of the New Testament, Its Transmission, Corruption, and Restoration*, which is the outstanding text-book for the general student;

Professor Allen Wikgren of Chicago, director of the Chicago Lectionary project. Lectionaries are extracts from Scripture, copied for organized reading in church. They often provide valuable evidence for textual variations but have not been studied in very great detail till now.

The editors were greatly helped by consultants from all over the world and by the staffs of the Bible Societies. Annual editorial sessions of five weeks each were held every year but one for ten years, culminating in the session held in Westminster College, Cambridge, last year.

The editors decided to make Westcott and Hort's Greek Testament the basis for their work, but regarded themselves as perfectly free to depart from it when they felt compelled by the evidence. They concentrated on the variant readings that involved differences in translation, omitting those that concerned only minor points such as spelling or word order. When they decided to give the evidence for variant readings, they gave it in full. All the papyri supporting the various alternatives, all the Greek manuscripts in capital or small letters, all the lectionaries, all the translations into Latin, Syriac, Coptic and other ancient languages, all the relevant quotations in the early Church Fathers, are cited by their appropriate symbols, so that the student can have a complete picture of the whole.

Lest such a mass of textual apparatus should defeat its object by appearing merely confusing, the editors have in each case indicated their own opinion regarding the certainty of the reading adopted in the text. Against each item in the apparatus enclosed in brackets ( ) which the



Americans call 'braces', is the letter A? B? C or D. A indicates practical certainty, B reasonable certainty, C considerable doubt, and D almost complete uncertainty as to which of the variants is the original. The reader is not, of course, obliged to agree with the mark given, but for most students it will prove very helpful. It should also be remembered that most of the printed text may be accepted as certain. Significant variants average only one and a half per page.

Only these 1440 variants were ultimately included, but over 5100 were actually considered. Of this total eighty per cent were decided in favour of agreement with Westcott and Hort, which in its turn agrees closely with the English Revised Version. Fifteen per cent followed the Greek text which lies behind the Authorised Version. Five per cent followed other readings. This result, arrived at with an entirely open mind, strikingly confirms the value of the Westcott and Hort—Revised Version text.

The new Greek Testament has a preface of fifty pages and a reference system. These are normal, though the preface is particularly full. What is new—at any rate in its extent—is the punctuation apparatus. Ancient manuscripts were not punctuated. It is usually straightforward for a modern editor to supply the punctuation, but there are a number of places where alternatives affecting the meanings are possible, and where modern editions differ in their judgment and therefore, if not in Greek, in their translation. Two examples may be quoted from the first chapter of St. John's Gospel. In verse 4, as R.V., R.S.V. and N.E.B. text and margin all indicate, the position of the full stop gives either a rather redundant sense as in the R.V. text (R.V. margins are usually better), or a very expressive one as in the N.E.B. text: 'All that came to be was alive with his life'. In verse 10 if a comma is placed after 'every man,' 'coming into the world' refers to the light. If it is omitted, it puts the phrase with 'every man'. We are given the variant punctuations of fifteen modern editions to open up

the possibilities for us—five Greek, six English, two German and two French. These are quoted in six hundred places. I shall long remember checking and modifying these nine thousand references! though that was but a small part of the work involved. The general checking done by Dr. R. P. Markham of the American Bible Society must have run into six figures if not into seven.

The punctuation apparatus is not set out in terms of commas and full stops. The actual mark used may not be important. Indeed there may sometimes be no mark at all. The translation indicates the position of the break in the thought. The alternatives are therefore given under the description of major or minor breaks, question verses statement or command, etc. Few things are going to be more illuminating to the student than a careful study of this punctuation evidence. Normally this aspect of an edition is passed by with hardly a glance. It will bring a man up sharp when he realises how many people have grappled with it as a matter of exegetical concern.

The new Greek Testament is being published in May, in connection with the hundred and fiftieth anniversary of the American Bible Society. This is very fitting, since the project originated with them and they have borne nearly all the cost. As has already been stated, however, it has been the co-operative work of five Bible Societies and can be obtained from any of them at the cost of two dollars or the approximate equivalent. Its production has been a very cosmopolitan effort. The typesetting has been done by a Jewish printing firm in Philadelphia, using type specially imported from England. The photo-offset printing and the binding have been the work of the Württemberg Bible Society in Stuttgart. It will be used all over the world, both by Bible translators rendering its meaning into hundreds of languages in all the continents and by students eager to possess a text of Scripture as close as possible to the original, so that they may the more exactly interpret its meaning to the world that needs it today.

(With acknowledgments to *The Preachers' Quarterly*.)

## Bible Sunday—4th December, 1966

### THE WORD IS NEAR YOU

Once again it is our privilege, shared with Christians throughout the world, to celebrate Bible Sunday. We do this best as a pilgrim people, successors to those whom Moses led out of servitude in Egypt. They had followed him with faltering steps, for they were yet to know freedom from their foes, from famine and falsehood—the milk and honey of the earlier promise. When, however, the moment of revelation arrived, Moses, a fugitive prince turned pilgrim like the rest of them, but also a prophet, was the first to glimpse God's incredibly gracious way with this wayward world. He wrote it all down in a book; the book of the covenant. At its first public reading the people responded by saying, 'All that the Lord has spoken we will do, and we will be obedient' (Ex. 24: 7). For they saw in it the pledge of the transformation of their own tragic history and the history of the world. On the day they made this pledge their own they took their first confident step in the direction of holiness and nationhood.

For a thousand years Israel nurtured itself on this and other sacred writings called the Law and the Prophets. Readings from them were prescribed in public worship, a tradition carried over from the first reading. These

were in Hebrew. But by the third century before the Christian era Greek had become the principal language of the Jews, even in their religious services. Aramaic was a close second. Scripture lessons in Hebrew were therefore no longer intelligible to worshipping congregations. The synagogue met this situation at first by improvising translations on the spot. These in course of time led to more systematic effort. The result was the Greek SEPTUAGINT ('Seventy' from a tradition that seventy men produced it), and the Syriac PESHITTA, a 'simple translation'.

The Early Church in turn was pressed by a similar necessity. Theirs became a double concern: the need of vernacular versions for use in worship and instruction, and in evangelism. The latter lay rather dormant for centuries but leapt to life with the rise and growth of the modern missionary movement.

In our country this was dramatically symbolised in Ziegenbalg's Tamil New Testament (1715) the first in any Indian language. From then on a succession of scholars from the ranks of missionaries, civil servants and army officers, often assisted by erudite and tolerant Hindu pundits,



laboured on scores of Indian versions. Many worked in unimaginably hard conditions. Pre-eminent among them were Henry Martyn and William Carey.

The rise of Bible Societies at the beginning of the nineteenth century invested the task of translation with a new urgency and a range as wide as the world and its languages, nearly 3,000. Missionary initiative and scholarship had often operated in isolation and under limitations. The Bible Societies helped to end or reduce this isolation by gradually bringing translators into a network of relationships within which they could draw upon the combined resources in Biblical insights and linguistic expertise. They made possible the concentration of efforts so essential to this exacting task. The results were unprecedented: hundreds of new translations in the last century itself, many more in our own.

Today this network of relationships is embodied in the United Bible Societies, the fellowship of all Bible Societies. Our own Society has an integral place in it, makes its own distinctive contribution to it and draws upon its combined resources. These include carefully prepared editions of the Hebrew and the Greek texts for translators, specially designed commentaries and other aids, and training facilities. A four-week Institute has been planned for India and Ceylon in the summer of 1967. About 60 translators are expected to participate in it and an international staff of 15 will expound the theory and practice of Bible translation. It will also survey contemporary trends in Indian languages and literature.

Some of the immediate beneficiaries of Bible Societies acting in concert in this way are languages in which translations have only very recently been taken up for the first time. One such language on the northeastern border of Nagaland with Burma came to our notice only this year. About 10,000 people reportedly speak the language, some of them in Burma. They are four days' journey by foot from the nearest point on the road, the road nothing more than a one-way track for jeeps over mountains ranging between three and six thousand feet. But they shall soon have the Gospel of Mark. The Korkus in Madhya Pradesh, bordering on Maharashtra, got their Mark in the middle of this year, the fruit of devoted and unrelenting work by two women missionaries. Mark in Tsangla, Eastern Bhutanese, is in preparation. The Newars of Nepal have Mark in Newari and are eager for more. Work goes on apace in other mountain dialects such as Tehri-Garhwali, Kului and Chambiali. And there are many others.

In the majority of these dialects, correct writing is still a great problem. Many of them were first written in Roman characters, one in international phonetic script. They have yet to agree on a stable and satisfactory system of spelling. Some are considering the wisdom of changing over to the regional or Devanagari script. This poses particularly different problems. Some dialects have no means of expressing a quality or an abstract idea, no words to distinguish between heart, mind, feeling, thought and the like. A translator has to grapple with these and more complex problems; for some of these there is today much hope of help from the science of linguistics.

The great and pervasive need today is retranslation or revision of existing versions. Growth in language and developments in style are demanding that Scriptures conform to idiom appropriate to each language. All languages keep changing and changes even in one generation are sometimes considerable. Languages of India have gained immensely in our own day in range of expression. They are concerned with the common man and communicating with the masses. Simplicity and clarity characterize much of modern literary movements. This is part of the

Indian renaissance. A generation is emerging with wide-ranging interests able to handle the mother-tongue with ease and confidence. They expect the Bible to speak to them in accents they can understand, as it spoke in Hebrew and Greek to the first listeners.

The deepening insights of Biblical scholarship today assist in achieving this to a greater degree than before. These insights have come from the discoveries in this century of many and priceless manuscripts. The Dead Sea Scrolls are some of the most important ones for the Old Testament. The New Testament with thousands of manuscripts of which only about fifty contain the entire book—the rest are in fragments—has much new light thrown upon it with the help of the newly discovered ones. Archaeology continues to throw up significant new facts on life in ancient Palestine and neighbouring countries. Other discoveries, no less important, have brought a wealth of insights into the languages of Bible lands. All this has helped much to know the text better, grasp its meaning more fully and make it known to others. This making it known is first and last God's work. He is His own translator. In the Word made flesh He translated Himself. Our translations are only a witness to this decisive event.

The men and women who thus make it known—mostly nationals in our day—live and work in comparative obscurity. But they are seldom alone in their task. Others are almost always associated with them so that the final product embodies the gifts and graces not of one person alone but of a representative group, the best in the region. Some of the translators live and work where political turmoil and armed violence persist. But they know that no other period in history has known so dynamic a phase of Bible translation and that the impulse that led to the founding of the historic Bible Societies—an impulse from the Spirit in which the Bible Society of India fully shares—shows no sign of abatement.

Our Society then continues to serve that the Word may be near each one of us, in our mouth and in our heart, that we may do it (Deut. 30:14). God's Word in man's heart will not let him live for himself; it constantly judges him and continually liberates him by helping him to do what every man is capable of doing, to repent and to believe. Liberated from falsehood and the worship of power and wealth, he is once again set in the sphere of service. When a Church is thus daily reborn the Word of God becomes pre-eminent in its mouth and it can then speak with confidence about the ultimate transformation of this world.

We as Church and Nation are a pilgrim people; and a pilgrim's chart and compass must be our own. A former pilgrim spoke of it thus:

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept, I dreamed a dream, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand and a great burden upon his back. I looked and saw him open the book and read therein.

Yours in the Service of  
Christ and His Kingdom

(Sd.) ✠ LAKDASA Calcutta

Bishop of Calcutta & Metropolitan  
President.

(Sd.) A. E. INBANATHAN

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The Bible Society of India.

September 1, 1966.



# An Impatient World's Challenge to Church

Summary of the World Conference on Church and Society, Geneva, July 12-26, 1966

This century's third ecumenical conference on the Church and social issues which ended here yesterday could mark the start of a radical re-orientation of the churches' approach to the modern world.

For the 410 participants and observers from 70 nations who met here for the last 14 days, the 1966 World Conference on Church and Society will be best remembered as a disturbing educational experience, perhaps too disturbing for some.

For the World Council of Churches, which sponsored the conference, and for its 223 member-churches, it presents challenges to action in political, technological, and scientific fields that thrust the Christian Church into the midst of man's most hopeful yet explosive revolutions.

'An impatient world challenges a complacent Church', is the way some participants saw it. The previous ecumenical conferences on social issues—at Stockholm in 1925 and Oxford in 1937—were basically Western in orientation and church-directed in their thinking. At least two-thirds of the participants in this meeting were laymen from the fields of science, education, industry, research. Half had never previously attended an international ecumenical meeting. Nearly half came from the developing world.

In 1937 at Oxford it was basically the Western churches among themselves, facing the challenge of National Socialism, the general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, said after the conference.

Here there had been a real encounter between people of nearly every possible cultural, political, ideological, and church outlook. 'I don't think the risks we took in holding this conference, and making possible such a radical confrontation, were realized until the meetings were underway', he said.

Dr. Visser 't Hooft named three immediate achievements for the conference:

- The frank encounter of ideologies in which Christians from all parts of the world were 'able to hold to each other' while expressing very real differences and criticisms.

- The 'terrific pedagogical experience' for the participants.

- The production 'at certain points' of some 'very remarkable documents' which could have a profound influence on the churches in the years ahead.

'If this conference means anything it will lead the churches to concrete action in their various countries', the conference chairman, Mr. M. M. Thomas, of Bangalore, India, told the closing session.

## The Conference Message

'We Christians cannot escape the call to serious study and dynamic action', the conference itself asserted in a 10 point final message. The Church—'a relatively small minority participating in the struggle for the future of man alongside other religious and secular movements'—can contribute to 'the transformation of the world only as it is itself transformed in contact with the world' it said.

The dynamic world called for new experiments in social organization and for new structures, which 'may first emerge in the developing nations where the impact of social change is most acute.'

'We are committed to working for the transformation of society', the message continued. 'In the past we have

usually done this through quiet efforts at social renewal, working in and through the established institutions according to their rules.

'Today, a significant number of those who are dedicated to the service of Christ and their neighbour, assume a more radical and revolutionary position. They do not deny the value of tradition nor of social order, but they are searching for a new strategy by which to bring about basic changes in society without too much delay.'

Noting that 'the tensions between these two positions will have an important place in the life of the Christian community for sometime to come', it continued, 'It is important... to recognize that this radical position has a solid foundation in Christian tradition and should have its rightful place in the life of the Church and in the on-going discussion of social responsibility'.

The message culminated in 'a call to repentance and to the recognition of God's judgment upon us' and an urgent appeal for more vigorous and effective action 'as an expression of our witness to the Gospel in the world in which we live'.

Among its calls to the churches for action, the Conference advocated:

- The urgent implementation of dialogue between technologists, social and political scientists, and church representatives at national and regional levels.

- The development within church structures, including the World Council of Churches, of 'on-going mechanisms' through which churches can find 'new ways of responding both with faith and intelligence to the scientific and technical revolutions of our time'.

- More active involvement of churches and Christians in the world's social and economic revolutions, even when this means challenging the structures of society itself.

In recommendations to the World Council of Churches it envisaged the creation of a new agency 'to facilitate communication with the increasing number of international agencies in the scientific and technological field'; the institution of 'an informal dialogue with Marxists' aimed at increasing 'the possibilities of co-operation between Christians and non-Christians, irrespective of their ideologies, for the furtherance of peace and progress of all mankind'; and urgent study of a wide number of theological issues related especially to law, revolutionary action, and man's social experience.

'Theology should, as a part of its basic task of expressing faithfully in our time the meaning of God's revelation, continue to re-examine its own formulations in the light of dialogue with other disciplines of thought, and in the light of the new social experience which Christians share with all men', one report said.

## World Economic Patterns

On world affairs, the Conference strongly affirmed the right of all nations to dictate their own economic priorities and to develop their own political patterns, though it challenged any assumption that social structures 'will guarantee justice, apart from a will to justice among the people'.

It declared that 'if economic development is to take place in the developing countries 'it will be clear that in some countries a profound revolutionary change may have to take place in the structure of property, of income, of investment,



of expenditures, of education, of the political and administrative organisation, as well as in the present patterns of international relations'.

Developing nations may not be able to follow the same path to industrialisation as the more developed countries, it noted. The grouping of developing nations in regional trade and marketing units was seen as one way of increasing their bargaining power on the international scene.

The Conference advocated two per cent of the gross national income as the minimum amount industrialised nations should give in aid, but saw the complete 'restructuring of world economic relations and trade patterns as inevitable and imperative'.

### The Challenge of Technology

'Technological progress gives to mankind the possibility of eradicating want and misery from the face of the earth', it said. This requires that growth of power be matched by growth of responsibility.

'National economic policies have been increasingly geared to growth with social justice. The challenge to our times is to extend this understanding to the world community.'

'All nations, particularly those endowed with great economic power, must move beyond limited self-interest and see their responsibility in a world perspective. The Church must say clearly and unequivocally that there is a moral imperative behind international economic co-operation.'

The Conference affirmed that 'it is not accidental that modern science appeared first in a culture informed by the Bible's emphasis on the world as the field of man's responsibility'.

'Christians', it said, 'trust the universe that God has created and delight in exploring its composition and unlocking its possibilities'. The revolutionary element in the present situation was 'that man not only has the power' to 'alter and change his nature and cultural environments and even alter his own biological nature', but that he has begun to do so 'and must live in the constant awareness of his new power'. This was a power to 'build and liberate or to enslave and destroy'.

The Conference deplored 'ill-founded messianic hopes of what scientific technology' can do. For this reason the churches are called to 'active participation and appreciative criticism'. But the advent of scientific technology means that 'man can no longer think ethically merely about existing options. He must use his ethical imagination to make choices in relation to conditions that still lie ahead.'

'Our ethical thinking must engage the process of social goal-setting in our societies'. For example, goal-setting for technology in industrialised nations is inadequate 'if the needs of developing nations are not taken into consideration.'

'It would be wrong for every North American child to have an electric tooth-brush before every Latin American child has a daily bottle of milk.'

The Conference said Christians everywhere should 'strive for allocations of money and talent in technical enterprises more concerned with building international peace and community and raising the living standards of the poor of all lands.'

'We are saddened', it said, 'by the fact that such a grotesquely large portion of scientific and technical effort in many of our countries goes into military expenditure'.

Scientific technology also raised the question of popular participation in decision-making. 'Every man, not just a few, is called by God to participate in the planning and governing of society... when decisions are made by self-contained élites they suffer from lack of feedback and eventually go astray.'

### Violence and Revolution

For many the Conference's study of the violence and non-violence was of special concern. It allowed of the possibility of Christians using violence as an 'ultimate recourse'.

The Christian's participation in political life involves 'the challenging of all unjust systems and opposition to all vested interests which oppress men', it said.

Today, the question often emerged whether the violence which sheds blood in planned revolutions may not be less evil than the violence which, though bloodless, condemns whole populations to perennial despair.

Whenever violence is used, 'it is to be seen as the ultimate recourse', justified only in extreme situations. 'The use of violence requires a rigorous definition of the ends to which it is used, a clear recognition of the evils which are inherent in it and should always be tempered with mercy.'

It is the first duty of governments and their officials to prevent nuclear war, the conference declared. 'Mutual nuclear suicide can never establish justice because it destroys all that one wants to defend or to achieve... Nuclear war is against God's will and the greatest of evils.'

### Vietnam

It was in this context that the conference turned its attention to the Vietnam conflict, urging that 'all hostilities and military activity should be stopped and conditions created for peaceful settlement' either through the U.N., recourse to the 1954 Geneva Conference, or by means of other international agencies.

The absence of China from the U.N. was deplored and the view expressed that disarmament negotiations cannot be satisfactory unless she participates.

The importance of the tensions between racial and ethnic groups which 'have become an acute power struggle' made it more important than ever that the churches should be aware of the political and economic aspects of these tensions, the conference said.

It deplored the Rhodesian situation, recommending that the entire situation be referred to the United Nations 'since to date the British Government by itself has failed to bring about a just solution'.

It noted that the 'escalating war in Vietnam aggravates ill-feelings between races arising from the fact that Americans and others of non-Asian stock are fighting with Asians and against Asians in an Asian country'.

### Relations Between the Sexes

It was recommended that the WCC and its member-churches 'study carefully the influence of changing social patterns on sexual relationships and expressions in today's world, and formulate a Christian attitude to the new problems which have arisen'.

The churches see in Biblical teaching the sanctity of monogamous marriage, it said. 'But we have to face the fact that pre-marital and extra-marital intercourse are not uncommon in any country.'

'The new sexual freedom is brought about by the availability of contraceptive technique, urban anonymity, prolonged education in the technical, industrial society. The consequences of such conditions and arguments bring serious personal conflict, particularly to the younger generation.'

## THE CONFERENCE REPORTS

Other issues on which the conference spoke in its reports include:—

### Christians in Political Life

The Christian seeks 'to serve the welfare of his fellow-men, and thus his participation (in political life) is seen as a



valid form of ministry. He seeks a responsible society in which there is a genuine respect for persons, freedom, peace and justice for all, and a due restraint of power.

'He does not enter political life with an egoistic ambition for power, but he recognises that politics involves the exercise of power.'

He should 'seek a place within the party which seems, to him, to offer the greatest promise of realising a responsible society', but enter that party 'without pretensions to superior wisdom because of his Christian faith . . . with the spirit of service, making his talents available for the betterment of his nation and mankind'.

### The Power of the State

'No state has exercised, could exercise, or has any right to aspire to exercise all power in society. Christians and their fellow men may honour and respect the state, but they cannot give it the ultimate allegiance that is due to God alone.'

'As Christians we regard all institutions as tentative and subject to revision for the sake of serving the good of man, and therefore we must help to ensure that states be open to the future and must include the mechanisms that make change possible.'

### The Law

'Law tends to be static and conserving . . . When law is merely conservative and rigid, it may become a detonator of explosive revolution . . . There is a danger of regarding a mere reference to human rights in international instruments and national constitutions as a substitute for effective guarantees of basic human rights and freedom.'

'When for generations peasants have been exploited by great landowners, may Christians appeal to the established conventional laws of property?'

### Nationalism

While acknowledging 'the validity of national loyalty in so far as it is an instrument of freedom from external domination, an expression of common purpose and historical identity', the Conference rejected 'any idolatry of the nation and any loyalty that demands dominion over other peoples or destroys the realised and potential unity of mankind'.

New nations 'must discover, each in its own situation, the best way to achieve political unity. The political party systems based on the patterns in Europe and other places are not necessarily good for the new nations.'

### Theology and Social Ethics

The Christian knows by faith that no structure of society, 'no system of human power and security' is perfectly just. 'Every system falls under the judgement of God in so far as it is unable to reform itself in response to the call for justice of those who are under its power . . . There are only relative, secular structures subject to constant revision in the light of new human need . . . Revolutions are under judgement when they make their causes absolute and promise final salvation.'

The relation of Christian hope 'for the renewal of all things in the coming of Christ needs to be continually related, in solidarity with men of political action, to the goals, ambitions and fears of nations and of international order.'

### Economic Systems

'There is no kind of economic system within which the Christian Church has not been found. On the whole, Christians tend to support the kind of society in which they live' and often argue that 'only one economic system is Christian.'

Christians should be 'critical participants in the societies in which they find themselves.'

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## The Gap Between Rich and Poor Nations

'We have become increasingly aware of the slight of the developing nations who comprise more than two-thirds of the world's population, but have access to only one-fourth of its resources.' The Churches are called to 'evolve effective instruments to educate public opinion, mobilise resources, and strengthen efforts by secular, governmental, and international bodies' to meet 'this crucial challenge.'

### International Organisations

'The churches should be under no illusions with regard to the state of the world. There is no world government and, for the time being, we do not foresee it . . . The United Nations is the best structure now available through which to pursue the goals of international peace and justice. Like all institutions it is not sacrosanct, and many changes in its charter are necessary to meet the needs of the world today.'

'Nevertheless, we call on the churches of the world to defend it against all attacks which would weaken or destroy it, and to seek out and advocate ways in which it can be transformed into an instrument fully capable of ensuring peace and guaranteeing justice on a world-wide scale.'

### Youth

'Probably for the first time in history we witness the development of a younger generation which, because of the rapidity of change and the impact of education, knows more than its elders. Youth senses this and it alters the relation between the generations, even if it is recognised that knowledge is not the same thing as wisdom.'

'Young people are dissatisfied with the way in which value systems have failed to come to grips with such problems as war, economic justice, and public honesty.'

'Adult concerns with values seem to concentrate on the question of sex. And though these questions are real, they are not more important than the other issues to which young people find adults strongly insensitive.'

### Possibilities and Threats

'The dynamic world in which we live calls for new experiments in social organisation and for new structures', said the conference's final message.

'During our days together we have been reminded of the new possibilities now open before man, as well as of the new threats to human existence.'

Modern technology, the need for fundamental changes in the relations between developing and industrialised nations and the struggle for world peace had been the principal focus of attention.

'The structures of the world, the churches and the World Council of Churches are all challenged by this conference', the organising secretary of the conference, the Rev. Paul Abrecht commented. 'All are called to a new evaluation.'

Perhaps the attitude of the conference was summed up when Dr. Eugene Carson Blake, General Secretary-elect of the WCC said:

'The Church must act, take a stand, and march with those in the society who alone cannot win their battle for justice, freedom and equality. This is a risk for the Church and it always results in controversy.'

'Yet I am convinced that putting one's body in the right place at the right time is often the only way that a Christian can help his Church to be part of the transformation of society.'

(Note: This story was written by Vaughan Hinton, Australian Council of Churches.)



# The Christian Vocation and its Challenge to the Teacher Today

(An address given by Fr. Fernandez at the United retreat for Christian teachers in Wesley—M/P High School  
Secunderabad, August 30th, 1966)

In these days of standardization, when the fashion is to judge of things from the angle of quantity, it is useful to emphasize the truism *that teaching is, or rather education is essentially a human process*. Its value lies, not primarily in what it trains the learner to accomplish, but in what it inspires him to be. The question it must answer is not 'How much?' but 'How good?'. It is dealing not with inert matter to be moulded and fashioned, compacted and joined according to a mathematical formula, but with living things, free and intelligent, always a bit incalculable, that refuse to be subjugated to the laws that were intended for matter. Administrative organisation that functions with the sureness of a machine, courses of study that leave naught to chance, text-books made to teach themselves, these must inevitably fail of their purpose, unless they remain forever subordinated to that which is the fundamental in all true education *the relation of pupil to teacher*.

In the final analysis, any school is as good as its teachers. There is a canny pragmatism about the mind of a child, which causes him to *respect those things that show results*. Philosophers may find refuge from actualities in the realm of abstract ideas. But not so children. For them, the eating thereof is always the proof of the pudding. *They must see the skills, the teacher would develop in them, possessed by the teacher himself*. If they are to be captivated by the beauty of being good, they must catch the spirit of goodness that animates the teacher. The work of the school becomes important to the child in the measure in which he realises its importance in the lives of grown-ups. The teacher dare not aim to do less than exemplify to him the very best in grown-up living.

A sacred task, that of the teacher, and one fraught with tremendous responsibilities. Little wonder then, that we attach such importance to the preparing of teachers. Though some by virtue of certain natural gifts may excel others in the work of teaching, there is no such thing as a native endowment, which, apart from all training, would fit one for the work of the classroom. A good teacher is one who has added to whatever natural personality he may have, the culture and skill that is born of serious professional preparation. Even those not highly gifted by nature with keen intelligence, flashing energy, compelling charm that we look for in the ideal teacher, may, with proper training and zealous study develop these qualities and rise to enviable heights of teacher excellence.

Whether we think of the training of novices or the improvement of the teacher already in service, there are three lines along which development must progress. To begin with, *we demand that a teacher be a cultured person*. He should possess breadth of mind and depth of feeling, the result of first-hand acquaintance with the best, the world has accomplished. An uneducated teacher would be a contradiction in terms. Everyone agrees that association with fine minds is one of the best means of educating oneself. Surely then, the minds with which the children must associate themselves through the long years of their training in school should be of the very best.

Yet, even the most cultured person may prove helpless in the face of a classroom situation, *if he has not learned how to teach*. Knowledge does not impart itself automatically, nor does the fact that one is learned, make a teacher. To teach successfully, one must know and respect the laws of

learning. To possess professional skill without culture, is to be a mere educational tradesman; but to have culture without professional skill, is to be quite as truly an educational liability. Teaching is an art that is acquired like any other art, by dint of serious apprenticeship in its technique. Knowledge tells us what to teach, but we need method to show us how to teach.

However, were one to know all things, and be possessed of the most effective technique, one would not only be a poor but a dangerous teacher, *were one wanting in moral character*. Knowing and doing are not sufficient; it is what we are that counts. Hence the wisdom of the Church in entrusting her little ones to the care of those who have been consecrated to the pursuit of virtue. The *WHAT* and the *HOW* in education must be guided by the *WHY*. Educational values must be determined by life values, whose life breathes the odour of sanctity. The greatest of all Teachers could say 'Learn of Me.' Those of us who have been called upon to continue His work, should not have to blush because our lives belie our teachings. The ultimate aim of Christian education is, after all, personal sanctification and only a saint can lead others to sanctity.

Our great task then, as Christian teachers, is that of keeping ourselves fit for our vocation, culturally fit, professionally fit, and spiritually fit. We are called first of all to personal holiness. But this holiness we are to achieve not in the cloister nor in the wilderness, but within the busy walls of a classroom. We are to become saints, not by the heroic fortitude in the face of torture, but by maintaining a sweet patience amid the thousand annoyances of the school day. Not ours the sanctity that is developed by preaching the Gospel to the heathen in distant lands; it is by arithmetic and penmanship that we are to win souls to Christ.

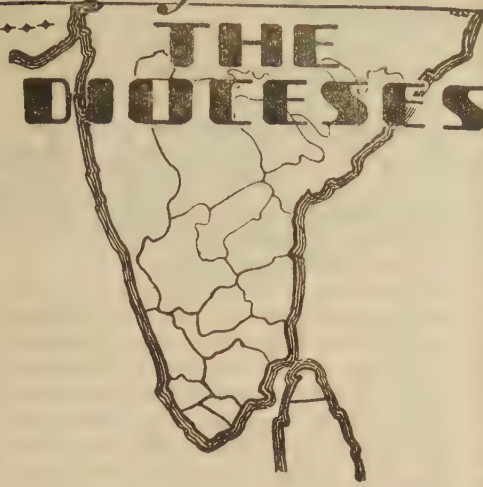
To preserve such unity of mind is not an easy thing in these crowded days. There are so many things to do, so many bids for our attention, so little time to think things out, that we find ourselves getting all mixed up, our lives like a puzzle of many parts that we just cannot piece together. We must prepare these children, not just to pass examinations, but to take their place in the world, to be good citizens, worthwhile members of society. We must give them an education that will ensure some measure of worldly success. Our teaching must satisfy world standards, and that means that we must know much about the world and worldly things, of men and movements, of science and politics, of industry and art. Is it a wonder then, that a disturbing dualism seems to reign in our hearts, that our work seems so different from our prayers and our prayers so difficult because of our work? Every problem in the teaching field can be and must be solved in the Light that the Master has given us, and so, far from being distractions that harrass us in the hour of prayer, the concerns of the classroom may become the very stuff of which meditations are made.

The great St. Benedict, the Father of western monasticism, had as his motto *ORA ET LABORA, WORK AND PRAYER*. The scene of our labour is not the stony acre from which the monk of old coaxed an unwilling growth. We labour not with our hands but with our minds, applying them to other minds, immature minds, not always ready

(Continued on cover p. 3)



## THE DIOCESES



### MADRAS DIOCESE

#### City Mission

They say 'Mushrooms don't last'. Time will tell if the sudden enormous growth of Madras will last, but between 1950 and 1960 the population of Madras doubled from one million to two million. The same rate of expansion continues and we assume that there are today in this city at least one million people, who in the last five years exchanged the life of a village for that of a large city. They come to work in what is called the Coventry of India, and even if the prosperity of Coventry finds no parallel in Madras, at least life there does seem to offer 'prospects' which are not to be found in farming and village life.

When the day comes and the family decides to move to the city it is not merely a matter of a change of house and job, it is nothing short of a revolution; breaking out of the tight circle of caste, of village society and of a life dictated by the seasons and climate. All life in the village seems to be in the hands of the gods and the rains. Yet in its way it is a secure life, you know where you stand, even if you do stand in a very lowly place. When you exchange this security for 'prospects' then the cycle is broken for ever; and it is one of the great new facts about India today that people are not only changing their way of life but changing their view of life under the impact of the Five Year Plans. To make a plan and to work for it believing that it will make life better in some way is to leave behind the Hindu view of life and the universe.

The Church of South India in Madras is in a strong position to meet the challenge of these 'immigrants' from the villages; it is a united Church and can speak and call to men with one voice; about half the presbyters in the diocese work in or around the city; there are buildings in abundance and 'strong' churches, well attended with an educated and capable laity. On the other hand the Church in Madras has its problems and limitations. There are problems of redundancy caused by union in 1947, which remain unresolved; the majority of the migrants who are 'lost' to the Church in the move are unsophisticated and uncultured folk, for whom the middle-class sophistication of the city congregation has nothing to offer.

In the past eight years two teams have been brought together to work amongst these people. The teams consist of both missionaries and Indian presbyters,

and they have been able to gather about 700 Christian families into fourteen congregations. With help from all over the world—not least from the Methodist Missionary Society—four permanent churches have been built already, and others are planned and are about to be built. This is obviously the way to meet some of the needs of these people, but there is a limit to resources for this sort of expansion, and it is not always the answer to the problem. Much more serious is the sort of church life which is to be built-up in these new congregations and the sort of Christian life which the members are to lead. To reproduce for such people the kind of church life and expect of them the kind of Christian life they knew in the village would be unrealistic and impossible. They are living in a totally different world. It is therefore essential that the Church begins to penetrate the world in which these people live and work, not to take them out of it even for an hour on a Sunday, but to send them into it for they are the Church in the World, seven days a week.

Therefore, through study groups representing all levels in industry, through Social Work by Seminars, and the house groups, and by little meetings of men employed in the same works or belonging to the same Trade Union, the Church tries to help these people work out what it means in terms of everyday life to be a Christian there 'in that situation'. The great new forces that control industry are part of God's world. The system of control, production, management and labour relations are the new 'Kingdoms of this world', and feebly, haltingly and often ineffectively, the C.S.I. Madras City and Avadi Missions are seeking ways in which they shall become the Kingdoms of our Lord and of His Christ.

RALPH F. TAYLOR.

(From *The Kingdom Overseas*)

### CORLEY HIGH SCHOOL CELEBRATES ITS SILVER JUBILEE

The Silver Jubilee of Corley High School, Tambaram was celebrated on Saturday 10th September 1966 at 5 p.m. at a public meeting in the school. Mr. S. Mohan Kumaramangalam, Advocate-General of Madras, presided. The Rt. Rev. Dr. Lesslie Newbigin, Bishop in Madras opened the Silver Jubilee Hall built under the Campus Work Project Scheme of the Government of India and gave the Silver Jubilee Address. Dr. M. D. Paul, Director of Secondary Education, Madras released the Silver Jubilee Souvenir. Mrs. H. Newbigin gave away the prizes. The meeting was attended by over 2,000 parents, guests and old boys, besides the present pupils. Mr. Kumaramangalam spoke of the prevailing restlessness among the youth of the country, which he said was due to the failure of the leaders of society to inspire them. Bishop Newbigin in his Silver Jubilee Address stressed the need for an independent spirit and high ideals for the youth of the country. Dr. M. D. Paul releasing the Silver Jubilee Souvenir spoke of the vast expansion in education in the country but pleaded that schools like this should serve as models so that the standards might be raised.

The Principal of the school, Mr. S. Kanagaraj Elias, who started the school in 1941 for the Methodist Church, and has continued as its head all along, presented the Silver Jubilee Report, which traced the history of the school from its very small beginning in 1941 to its present status as an outstanding school in Madras State. Dr. Chandran D. S. Devanesen, Principal, Madras Christian College, Madras proposed a vote of thanks. The pupils of the school gave a variety entertainment at the end of the public meeting.

The school organized a comprehensive Silver Jubilee Exhibition which was opened by Smt. N. Rajambal, District Education Officer, Saidapet, on 9th September, 1966. Over 1,000 school children of other schools, parents and guests was the exhibition on the two days it was open.

### RAYALASEEMA DIOCESE

#### Famine Relief

Many parts of the Diocese have been badly affected this year by famine resulting from the failure of the monsoon rains. Tanks and wells have dried up,



crops have been a total or part failure and people and cattle have been suffering tremendous hardship due to lack of food and water. In many villages water has had to be brought in on lorries and there has been none at all for washing clothes. Many cattle have died or had to be destroyed due to lack of fodder. Severe famine conditions prevailed in parts of the Madanapalle, Anantapur, Pulivendla, Proddatur, Guntakal and Adoni Divisions of the Diocese.

To help to meet the tremendous need of thousands of hungry people, the Diocese set up a Famine Relief Committee and set aside one full-time worker for famine relief. With the resources of money received from the Reformed Church of America and with grain received through the Committee on Relief and Gift Supplies of the N.C.C. a number of relief projects were taken in hand.

In Madnapalle Division a mat-weaving centre was set up and many people were given the opportunity to learn how to make palm mats and thereafter given assistance in marketing their mats, thus helping them to earn a livelihood in the days of famine and also equipping them with a useful skill for future 'rainy days'. A number of drinking water wells were deepened in this area thus relieving the acute scarcity of water in a number of villages.

In the Pulivendla area the Church co-operated with local Government in road construction, well-digging, and other earth work thus giving employment to many people and achieving results of lasting benefit to the whole community. In a village named Molavalli Kotala in the Guntakal Division which has suffered for years from a lack of a decent supply of drinking water, and which this year was without any water at all, a well was dug with money received from America and miraculously a good spring was struck and the people are now enjoying a plentiful supply of sweet water. In another village where water was being brought in on lorries, a 'Vakereni' was dug and it is hoped that this should prevent such severe shortage of water in future. This work was undertaken with grain received through CORAGS as also were a number of large projects in the Adoni Division where a total of about 5,000 people were given employment in deepening tanks, making roads, cutting down thorn trees which had enveloped a village, levelling insanitary pits and repairing a village school building. A drinking water well was also dug with money received from the sale of the empty grain bags from the other projects. A number of similar projects were successfully carried out in the Kalasapad and Badvel Pastorates these being financed

from the Diocesan Relief Fund as the villages were too far from the railhead to get supplies of grain through CORAGS.

In addition to such work projects supplies of multi-purpose food and vitamin tablets have been distributed throughout the Diocese for the benefit of children, T.B. Patients, nursing mothers and other malnutrition cases. Special assistance has also been given for medical treatment for T.B. patients.

It is hoped that much of the experience gained during this famine year will be useful as the Diocese seeks to continue to help meet the perennial needs of the economically backward people in the area and to share in service to the village communities. The work done has been of inestimable benefit to thousands of starving people and a real Christian witness in time of need.

E.B.

## MADURAI DIOCESE

### The Crusade in Madurai

Dr. Akbar Haqq was in Madurai addressing Public meetings and other special meetings between 25 September to 2nd October and what an impact this evangelistic effort had on this stronghold of Hindu culture and religion.

For a lay member of the C.S.I. with a strong Anglican background it was all disillusionment in one direction. At the end of each excellent address, the call to people to come forward to confess the Lord publicly to the chanting of relevant verses from the Bible for which there could well be other interpretations and to enticing music was hitherto only an appeal to the sentiment of the weak minded! But when over 1,500 of whom at least 10% were non-Christians came forward one could not resist the conviction that the modus operandi was not merely psychological but that the heart or soul of man is really touched. Even if one soul is saved for Christ is it not real gain? A record 16,000 Gospels and 300 Bibles were sold among non-Christians. A young Dutch lad attached to the O.M. International testified that he had only to mention Dr. Akbar Haqq's name in the streets and people rushed to purchase the scriptures.

For one who was closely associated with the steps taken for the big event, the long months of hard preparation and prayers for the campaign, the result though staggering is not surprising. All the Dioceses in Tamilnad were covered by devoted workers of several denominations, unmindful of personal discomfort and expense. The volume of printed matter circulated over the entire area is

fabulous and posters and banners informing the general public was on a scale from which advertising agencies would surely like to learn. For at least 2 weeks preceding the event, it was the talk and expectation of the city and how satisfying was the actual performance by Dr. Akbar Haqq which was surely guided by the Holy Spirit.

Thousands dared to come to these meetings and in ever increasing numbers from day to day in spite of the rains, transportation difficulties and a host of other inconveniences and what is heartening from all over Tamilnad. When Dr. Haqq addressed a meeting at the Y.M.C.A. the hall was packed and overflowing with the elite of the city who, as in all other meetings listened to the message with rapt attention. Large sums of money were spent in faith and the conviction that lack of it should not be a hindrance in letting people know of the Gospel of Christ. It is not the intention of the organisers to go round with the begging bowl but they depend upon people becoming aware how important it is for them to acquire a sense of participation in the great effort in preaching the Gospel according to the command of our Lord and Saviour. If proper follow-up work is to be done further funds will be needed. Those of your readers who feel that they could help are requested to send what they are prompted to, to the indefatigable leader among the organisers the Rev. Cyril Thomson, Parsonage, Church of Divine Patience, Railway Colony, Madurai. 'God Loveth a cheerful giver.'

Of the different topics I shall only deal with his talk to the Christians alone on Saturday evening October 1st as it is very relevant to the position of the C.S.I. and its various Dioceses. The Scripture portion read and explained in his own inimitable way was taken from The Revelation of St. John The Divine Chap. II Vrs. 1 to 7. This was written to the Church of Ephesus. The wonderful achievement of the Church of Ephesus is narrated in Vrs. 2 and 3. If the same could be said of any of our Dioceses in the C.S.I., we could reasonably be mightily pleased. Vrs. 2 reads 'I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars.'

Could the same be said of our works, labour, patience, association with them which are evil? Have we tried them which say they are apostles, and are not, and found them liars? Vrs. 5 reads: 'Remember therefore from whence thou art fallen, and repent, and

(Continued on page 15)

[NOVEMBER 1966]



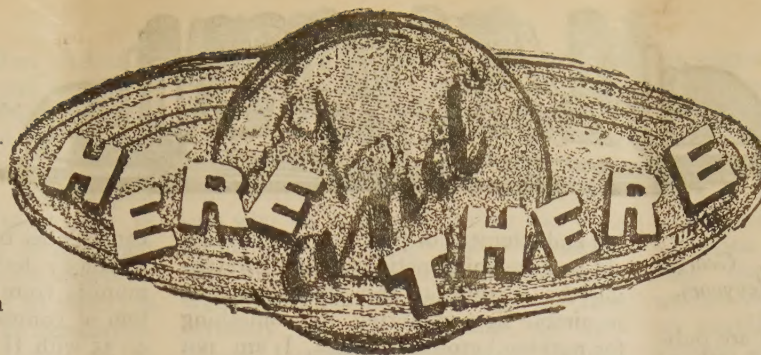
## THE LUTHERAN CENTRE—MADRAS

### Report on the Foundation Stone Laying Ceremony

August 28, 1966 was a historic day for us at the Lutheran Centre, Madras. Yet another milestone was reached in our ambitious project of having our own building to house the projected enlarged mass communications operations in Madras. Two years ago the Lutheran Church—Missouri Synod came forward with a generous grant of Rs. 2,33,000 to buy a plot of land. Again last year it sanctioned funds amounting to Rs. 6,00,000 to put up the building. By God's grace, we broke ground for the Madras Mass Communications Centre on 12th May 1966.

The foundation stone was laid on 28th August '66 in a divine service conducted by Rev. H. T. Manns, a veteran missionary of 'India Evangelical Lutheran Church,' assisted by Rev. A. Jesudason, President, Ambur District Synod of the 'India Evangelical Lutheran Church' and the two local Pastors. A representative gathering of laity and clergy took part in the service and stayed on for the public meeting that followed.

'If we Christians do not live up to our preaching, if we do not exhibit in our lives the claims that we make, our attempts to present the Gospel to our countrymen will be in vain' remarked Mr. Rajaiah D. Paul who presided over the public meeting. An active layman of the Church of South India, Mr. Paul was a member of the Central Finance and Executive Committee of the 'World Council of Churches.' He was the Chairman of the Department of Laity of the 'World Council of Churches' from 1952 to 60. He was also the Chairman of the Commission set up by the Church of South India to investigate its 'spiritual life, evangelistic work, etc.' which produced the noted book *Renewal and Advance*. Mr. Rajaiah D. Paul after his retirement from the



Indian Civil Service has written several books. He has generously agreed to the use of his material in our radio programmes, prepared at the Centre and beamed to India through 'Radio Voice of the Gospel,' Addis Ababa. He concluded that 'it was a pleasure to be connected with the activities of the Lutheran Centre, which is trying to serve all the local churches.'

Mr. B. W. Chelladurai, Audience Relations Officer and Office Co-ordinator presented a welcome address and Dr. E. H. Meinzen, Programme Officer explained to the audience the 'present work and future goals.' Rev. H. T. Manns and Rev. A. Jesudason brought greetings and good wishes from the 'Missouri Evangelical Lutheran India Mission' and the 'India Evangelical Lutheran Church' respectively. Greetings were also received from all the Bishops of the Church of South India, Bishop R. B. Manickam of the Tamil Evangelical Lutheran Church and President, Federation of Evangelical Lutheran Churches and a host of pastors, laymen and radio listeners. Bishop Newbigin was represented by Rev. Sunder Clarke. A cable received earlier that day from Dr. Paul Friedrich, Executive Director, Lutheran Laymen's League read: '... blessings on this new venture in our Saviour's Service and to his praise and glory.' A Church of South India Presbyter and area Chairman wrote: '... The Lutheran Centre with its broadcasts has communicated the Gospel in the mass media and this is God's gift and we are very thankful, to the Lutheran Church for this wonderful contribution to the Churches mission.' 'May the new building stand as a living testimony transmitting the work of salvation in song and music,' wrote an independent evangelist belonging to the Pentecostal

Church. A Catholic priest at Neyveli (a new industrial township) who is now actively working with a local Committee helping us to hold a radio rally at Neyveli next month wrote: '... unfor-

tunately being Sunday I won't be able to attend it. But I assure you of my most sincere prayers for your "Apostolate!" Greetings were also received from the Officers of the "India Evangelical Lutheran Church," pastors and numerous non-Christian listeners of our radio programmes.'

Designed and drawn by Messrs Prynn, Abbott and Davis, a noted firm of architects, the plan provides ample office space, an auditorium, a circular recording studio, conference room, writers' cubicles, rehearsal room, etc., etc. It is expected that the building will be ready for occupancy by about the middle of 1967. The purpose of the new building is 'in harmony with the will of God to assist and work with the Churches in South India in their total task of proclaiming the Gospel of Jesus Christ, by producing witness materials directed chiefly toward the non-Christian people of India, in whatever mass media may be available, (e.g. radio, literature, drama and cinema,—and by promoting the distribution and use of this in planned witness programmes at the 'local level.' To begin with, the present radio work will be carried on with greater vigour in the new building where we will have improved and enlarged facilities. A beginning will be made in the production of outreach literature. Plans also will be formulated to enter into movie production.

'They who had no news of Him shall see,  
And they who never heard of Him shall understand'

Romans 15 : 21  
B. V. CHELLADURAI,  
Audience Relations Officer.

The Lutheran Centre,  
Madras-34.  
6th September 1966.

(Continued from page 14)

Dr. Haqq had also addressed the C.S.I. clergy and perhaps he had with the same clarity spoken to the Ecclesiastical leaders also.

May the Lord bring forth fruit to the extent seen among the non-Christians of Madurai as a result of the great campaign.

E. R. SOLOMON.

*do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent'.*





## BOOK REVIEW

### THE NEW ECUMENICAL TETRALOGY

(A Review by Dr. A. J. George,  
'Ananda Villa' Paul Street, Neyyoor).

The four books under review are published under the auspices of World Council of Churches under the general editorships of Bennett, Munby, Matthews and de Vries encompassing a host of articles by thinking men throughout the world, including Conservative evangelicals and Roman Catholics. The volumes are entitled respectively, *Christian Ethics in a Changing World*, *Economic Growth in World Perspective*, *Responsible Government in a Revolutionary Age*, and *Man in Community*. These are preparatory volumes towards the *World Conference on Church and Society* which would have concluded its deliberations by the time this review appears in print. There are a total of 80 articles by theologians, economists, students of politics and anthropologists—some well-known and others still in the making.

Naturally, with such a wide assortment of authors, the volumes take on the appearance of hodge-podge with different emphases pulling in different directions but the epilogues in the first two books form a good summing-up, while the later volumes show a cohesiveness of approach which may not be acceptable to all wings of the church. In the last volume, there is a heavy emphasis on desacralisation and secularisation as aspects of Christian revelation. There is an agreeable vagueness about the meaning of these in the various articles under discussion as with many other ecumenical verbal games. It is such lack of rigorousness that brings the charge of 'compromisers with the world' from Conservative Evangelicals. Perhaps, what is needed today is sacralisation of all secular activities.

To be fair to the group of authors, all of them are not carried away by the school advocating 'in the world and of the world' and at least two writers hark back to the biblical emphasis, 'in the world, but not of the world'; it is interesting to note that the latter call comes from the younger churches of Latin America and Asia. One must indeed agree that secularisation destroys false values and taboos and yet a Christian attitude to secularisation will have to be ambivalent and there is no need for the church to play its hostility to secularisation in a minor key as the majority of writers tend to do.

It is a pity that there is uncompromis-

ing endorsement of planning and foreign aid to developing nations. After watching the corruption and squandermania inevitable in a gathering of 'something for nothing' crowd in India, I am not quite so sure that planning and unlimited foreign aid to developing countries may be the best remedies for the economic weakness of developing countries.

### CHRISTIAN ETHICS IN A CHANGING WORLD

The first volume, without doubt, indicates the advancing edge of theological thinking for the present-day. The editorial work in the arrangement of topics and major divisions of the book is commendable. The Princeton Professor of Ecumenics opens the debate on theological foundations of Social Ethics by drawing attention to the need for eschatological thinking or future-oriented understanding of ethics as more natural for the church than one based on natural law and therefore, to that extent, closer to the revolutionary thinking. The next writer follows with a polemic against Pietism explaining away Romans 13: 1-7 and making the Kingdom of God as the motivation for social ethics. The following writer from Germany also may claim Paul as an ally, if he had cared to connect the so-called Pietist passages with earlier and following verses. The forgiveness of God is held to be the motivation for Christian Ethics. It is interesting to note the concepts of theosis, sobornost, oikodome as presented by the orthodox interpreter with their natural emphasis on identification of the church with the society. The concept of theosis is challenging indeed for Indian Christians for a relevant re-interpretation of Indian concepts, 'Aham Brahmosmi' or 'Thathvamasi'. The British writer plumps for the royal authority of the Servant-King as the nuclear concept rejecting 'Law' but I wonder how he would teach his non-Christian counterpart its difference from hedonism. The American Lutheran counterpart stresses the need for a return to 'Natural Law' on the basis of a prophetic equivalent to the doctrine of priesthood of all believers.

In the next section, the Rector of the University of Westphalia develops the idea of Responsible Society as a vague type of Welfare State, while the Executive Secretary on Church and

Society at Geneva gives a history of ideas in the Ecumenical Councils and

conferences but the Professor of Moral Theology derives a dialogue with communists from the fact that their definition of communism is telescoping Acts 4: 35 with II Thessalonians 3: 10.

In the section on Changing Societies, the Nigerian contributor opens with the problems of tribalism and subtly challenges Vox Populi as the Ethical Indicator while Dr. Cardeneras of Latin America and Dr. J. R. Chandran of India join hands in underlining 'in the world, but not of the world' as well as on the prophetic role of the church. One quotation by the latter from K. M. Panikkar is worth pondering by the readers of the *South India Churchman*. 'Regeneration of the Hindu people is possible only by emphasising the secular character of their social institutions and by giving them the frame work of a national law which will slowly transform them from an inchoate mass of unrelated groups into a single Hindu community.' The case for creating worldwide legislative organs, has been rather succinctly put forward, by analogy. In Eastern Europe, the credibility of Christian witness is challenged for which Professor Lochman suggests 'civilian proclamation, interpretation and testimony' as the remedy, duly challenged by another to maintain the imperative to say 'No'. The Swedish Church seems more aware of hedonism, while the American contributor draws our attention to the challenging problems to the church from its inability to condemn poverty as due to laziness and on account of the increasing problems in handling leisure and cybernetic advances in automation. I wonder whether our American friend realises that the scale of values in undeveloped countries may stand in the way of their rapid industrialisation.

The last section on issues of critical importance deals with concepts like Natural Law, an almost Barthian approach to social sciences and an earnest plea that the calling to be saints includes prophetic action and involvement in social institutions.

It is a pity that adequate attention has not been given to the distortion in Eastern ethical values resulting from denial of evil and relativisation of all ethical values implicit in Advaita, lack of loyalty to the society in which one lives as a result of belief in the transmigrant karma and the fatalism resulting from belief in cyclic theory of history and denial of purpose in history.

[NOVEMBER 1966]



I am afraid the lack of effort evident in Indian economic development is a direct consequence of such distortions in social life. Even Japan will have to face the prospect that old wineskins are unable to hold the new wine. The appeal to Natural Law is a facile error in post-Christian ethos and is irrelevant to an ecumenical synthesis. Hebrew faith in a purpose of God in history is shared by Marxism, Western Secularism, and Islam but a deep awareness of the web of sin in society and corruptibility of all men are peculiar treasures of Christianity and therefore cannot be understood by religions which claim that 'to call a man a sinner is a sin' or that 'moderation is the supreme virtue' with comic consequences in the field of ethics. On the other hand, an inability to understand that forgiveness is the basis of social cohesiveness could very well be the basis of raucous calls for justice and rights by Marxists and the new nations, without any consideration for the human elements in the problem. The essential Christian humility while tackling complex web of social sin is lacking in these new forces moulding the 'vox populi' of the 20th Century. The Doctrine of Natural Law

tends to exalt the voice of the people as the voice of God and ignores the revealed Law. True, it is insufficient but we are promised better insights only as we abide by those values and Christian disciples are advised to obey Pharisees who sit in Moses' seat so that their righteousness exceeds that of Pharisees who are contented with Mosaic Law, which lacks capacity for salvation. It is certainly not expedient that we foist Mosaic Law on nations without Hebraic traditions; even so, Paul himself has argued that the law is needful to restrain and admonish those that are without the law. The facile acceptance of Hebrew law as consistent with universal values of the divine alone is referred to in the early chapters of Romans and is usually distorted as foundation for the doctrine of natural law. Though Paul denies the need to obey the law for salvation since Christian community comes under a more highly evolved prophetic ethics, he considers the Torah to be a valid instrument bringing non-Christians to an awareness of the need for grace. Hence in a world dominated by Christian values, Mosaic law will remain the minimum basis for social cohesion as well as the

schoolmaster leading the non-Christian to the need for grace. Failure to understand the Pauline doctrine of expediency on Mosaic Law, could lead Western Christendom in the broad and popular ways of hedonism without realising its anti-Christian nature in their post-Christian society. I consider it significant that theologians from younger nations reject this trend to acceptance of worldliness in the West. If the Eastern world is become aware of the nature of sin and free themselves from claims of spiritual superiority, Christendom will have to kneel down and acknowledge the virtues of Mosaic Law. There is no other way out. If it was expedient once to reject the rituals of Law, so the Gospel may be preached unhindered to the West, today it is expedient that Christendom voluntarily accepts the law so that Moslem and the Hebrew may know the power of the gospel unto salvation while the Hindu and the Buddhist may be confronted with demands of the Living God who is manifest in the Church as the Body of Christ and dwells in every man as the Spirit.

(To be continued)

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(Continued from p. 12)

for the seeds of truth we would like to implant, minds that must be tilled and cared for and guarded until they bring forth fruit in abundance. The strength and courage that enables us to keep a happy heart and a youthful spirit in the midst of our wearing tasks, that preserves us from disillusion or pettiness, is the fruit of those blessed moments, when alone and face to face with God, we tell Him of our difficulties, our disappointments, our consolations and our joys.

These children of ours, it does not matter so much that they remember the arithmetic, the geography, the history we strive so hard to teach them. *But it does matter, that they remember US, remember us fondly and gratefully, remember us as the embodiment of the very best that ever hope to be, remember us as being among the finest influences that have ever come into their lives; remember us and be reminded of the Master.* We must needs be all things to them, if we would win them to Christ *Ours the obligation then, of striving constantly to improve ourselves, to broaden our culture, to refine our professional skill, to increase in the love of God.* To neglect any of these elements is to fail in the sacred purpose to which our lives have been dedicated.

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## WEEK OF PRAYER FOR CHRISTIAN UNITY JANUARY 18—25, 1967

### Theme Called to one hope (Eph. 4 : 4)

The Order of Service and the Prayers for the Week of Prayer for Christian Unity will be published in the December 1966 issue of the N.C.C. Review. Offprints (in English) will be available from the Wesley Press, Mysore City @ 12 paise a copy from 1-12-1966.

For copies in regional languages please contact Secretaries of Regional Christian Councils.

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## NOTICES

A residential course in radio script writing will be held at Khristiya Lekhan Sanstha, Sharanpur, Nasik 2, in the summer of 1967. The tentative dates are April 30 to May 31.



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<b>The Churchman's Almanack</b> —1967 .. .. .	0	40

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